

SABBATH SERVICES.
 BEAUTIFUL DAY AND ALL THE
 CHURCHES CROWDED.
 Splendid Sermon at Trinity by Rev. Mr. Lee—Dr.
 Hawthorne on the Late Railroad Accident—
 Rev. W. F. Glenn at the First Methodist—
 Services in Other Churches.

to salvation. But what is the Intellectual form of God? It relates to man's thought, and material growth and comfort. But what is the Intellectual form of God? It relates to man's thought, and material growth and comfort. But what is the Intellectual form of God? It relates to man's thought, and material growth and comfort.

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instructions of a parent. At times they are severe. It is the severity of a mother who is angry with her child. At times they are demands they make on human wills, and the obligations they impose on human consciences are compromising. The demands of human wisdom are often compromises. The demands of the meaning of scripture, men differed. Ideas which contradicted each other were discarded. Considered the same, men were not considered to believe that revelation was conditional. Other men, equally a conscientious, from reading the same scripture, were led to conclude that revelation was conditional. The more direct expression of their thought was necessary, and men came to the same conclusion as to what God had intended to reveal to man.

The third and last word of God spoken with grace to man is Christ. The word was made flesh and dwelt among us. In Christ dwell all the

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have often questioned the divinity of Christ. I've thought took on the form of earth, and sea and sky; if God's thought took on the form of human life, it would be God's thought, and I would be surprised if it should be thought incredible that God's thought should take on the form of human life! I think it is God's message to man from the life beyond. This message accepted and surrendered to, man becomes complete and human. It is God's message to man from the life beyond, triumph of defeat, hope of despair, and mortal youth of decrepitude and weakness.

First Baptist Church.

In the space in the auditorium and gallery was to seat the immense congregation that attended the morning service; yet many had to leave.

Lawrence preached with great force and feeling on the subject, our late railroad disaster and the lessons to be learned from it. "Romans" chapter and verse.

He said that the God who smiles in the sunshine and frowns like God who thunders in the storm. That the same God who sends the rain and the dew to shake the nations with earthquakes, and smitten with pestilence. He would not attempt to interpret events which God says are "unfathomable and past finding out." God has not made this world and flung into space to take care of itself. He has made it and directed its evolution. There is a special divine providence over the world. Through the operation of what men call natural laws, God accomplishes his purposes with

He deals with individual "good" and "evil" people, but he makes it move with reference to the eternal fate of those who love and obey Him. He does not condemn, and he suffers clearly apportioned. As in the degradation and suffering that attend the drunkard's career. But he does not condemn the drunkard. He tells us, "His judgments are a great deep, but his mercy is above all his judgments." So we pass finding out. Why did God permit the horrible and terrible disaster of the recent railroad disaster? We do not know, and we cannot penetrate the mystery. It is irrelevant to ask, "Why did God permit this disaster?" or "Why did God permit this calamity, but say, 'The Judge of all the earth will do right.' But we may ask, "Why did the railroad exist?" and we may ask, "Why did the calamity occur?" His duty does it impose upon one? He said the railroad was a good thing, and was one of his unsearchable judgments—one of those "providences behind which" our holiness and happiness are hidden. He said that the railroad was a good thing, and that the calamity was a blessing. No

to our greatness and glory who is so deeply concerned for the poor and the oppressed. It seems a strange providence which permits a man to live and die in the depths of poverty. Yet we know that the poverty of some men is a part of the world of which we know that the Lord has been divinely illumined by the flashings of his funeral pines.

I think I can see good in several forms that is to grow out of this railroad disaster. It will be in the eyes of the people who are so full of great railroad corporations. The blood of twelve human victims cries from the ground, revenge, but for reform. The people know that the only way to stop this kind of crime is to enforce some law, and through their

And their courts they will say to the
of these railroads, "You must have more
more careful, for we will permit you to
less in our territories."

calmly affords us an opportunity for the
of that sympathy which while it comforts
difficult and endures it.

ledge of our fellow man that which enables
bel with him, that which gives us an ear to
the pulses that beat at the very center of his
be should strive to discipline ourselves, in
quisite sympathy to his suffering.

to must go where suffering is. If the sight of
human victims has softened any hard hearts

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erience; the adult and ridicule his futile

